

# CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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From the Columbian Star.

The Editor of the Star will please give publicity to the following Essay, prepared for the General Association of Georgia.

JESSE MERCER, Moderator.  
ADEL SHERWOOD, Clerk.

## AN ESSAY ON THE QUESTION,

What evidence should satisfy a man that he is called of God to preach the Gospel?

Read before the General Association of Georgia, at the annual meeting, 1826. By IVESON L. BROOKS.

The Sacred Scriptures bear abundant testimony that God has, in all ages of the world, used men as the instruments by which he has carried on the operations of His kingdom, so far as the church, in its militant state, has been concerned.

But, perhaps, the evidence of their appointment has varied in character and degree, according to the different circumstances under which the church has existed. In the dispensations previous to the Gospel era, when any important intelligence was to be communicated from Heaven, or when teachers were to be appointed to instruct the people, or minister in holy things, angels were sent with an authoritative commission; or God, in an audible voice, called by name those whom he ordained to officiate under ecclesiastical authority.

Under that mode of appointment, it might seem that the servant of God should wish no additional evidence of his divine call. And though Moses, Jeremiah, and others, under a deep sense of the awful responsibility connected with their office, and their great unworthiness to fill it, did hesitate and seem to obey with reluctance; and Jonah to shun the important task assigned him, even attempted to escape from the presence of the Lord; nevertheless, the circumstances attending their call rendered its authenticity indisputably evident to themselves, while the accompanying miracles and works of grace, gave satisfactory evidence to others. See Exodus iii. 11; iv. 1, 10, 14; Jer. i. 6, Jon. i. 3—10.

The personal appointments of Christ, shortly after the introduction of the Gospel dispensation, were likewise attended with evidences which admitted, perhaps, no shadow of doubt as to their authenticity. Hence, when Jesus, while walking by the sea of Galilee, said to certain fishermen, whom he saw, "follow me, and I will make you fishers of men;" they without hesitating left their ships and nets with their friends and followed him. Matt. iv. 18, 19.

In like manner did the rest of the Apostles leave their several employments, and willingly become subject to his heavenly instruction, in order to be qualified for the office of the Gospel ministry.—These were sent previously to his crucifixion, to preach the Gospel of his kingdom, in every city and village belonging to the lost sheep of the house of Israel; and after his resurrection, were commissioned to go into all the world and preach the Gospel to every creature.—Matthew x. 6, and Mark xvi. 15.

After his ascension, he also miraculously converted and ordained to the ministry the great Apostle to the Gentiles.—He, too, like the others, not disputing the personal commands of the great Head of the Church, was not disobedient to the heavenly vision, but without conferring with flesh and blood, proceeded to the indefatigable discharge of his official duties. Acts xxvi. 13—20.

From these preliminary remarks, it is very evident that the manner in which the Prophets and Apostles received their ap-

pointments, together with the miraculous powers with which they were endowed, and the wonderful success attending their ministrations, gave ample proof to themselves, the church, and the world, of their divine authority.

But it must be admitted, that the manner in which Christ has appointed a succession of ministers, since the Apostles, and which will be continued to the end of the world, is different from any method exercised in previous similar appointments. For we are compelled to believe that the New Testament, recorded by the Apostles, constitutes the completion of the Divine Revelation, and that with the Apostles, the spirit of prophecy ceased, and the faith of miracles was discontinued.—Since that period, therefore, no angel has been despatched from Heaven with authoritative messages containing specifications and directions of duty to any of the human family. Nor has God in an audible voice addressed any man designating him to a divine appointment.

Any pretensions of mortals to miraculous authority or power, divinely imparted for the performance of any work, exploded, either as the willful intrigues of hypocrisy controlled by the devil, or the visionary dreams of a disordered mind deluded by his influence.

Hence the ministerial call, in the present day, both as regards its nature and evidence is perhaps more complete and less susceptible of assurance to the minister and others, than was that of the Apostles and their predecessors. But we are not left without a guide on this important subject, and compelled to rely on the uncertain conclusions of mere conjecture.

The Apostle Peter, speaking in reference to the testimony of the Apostle, says: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2. Peter i. 19.

The Apostle Paul, alluding to the sacred writings, says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be thoroughly furnished unto all good works." 1 Timothy iii. 17.

We conclude that those Divine Oracles are to be resorted to, as the only source from which we can ascertain the will of God concerning us, and that we must consider the sacred volume as the man of our counsel, in the discharge of every duty, as well as in the exercise of every privilege. For it is only there that we discover the Christian's character exhibited, and his duties pointed out. They, too, and they alone, portray the minister of God, and specify the duties of his charge.

Again, the Saviour, on the eve of his departure from the world, assured his disciples that they should not be left comfortless, but said to them, "I will pray the Father, that he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth." John xiv. 13.

We hence infer, that the ministerial call consists in the ordinary operations of the Holy Spirit applying the written word to the heart and conscience so as to produce the impressions, and impart the gifts, which qualify for the work of the ministry.

In answer to the question in discussion, then, we think the best and only evidence, which should satisfy a man that he is called of God to preach the Gospel, is the possession of the qualifications which the word of God requires to constitute a Gospel minister.

We shall therefore attempt to specify some of the most prominent of those qualifications. Before a man can be entitled to claim any evidence that he is called of God to preach the Gospel, it is required that

I. He must be satisfied that he is himself born of God, or made wise unto salvation.

This must be considered as a leading feature so indispensably requisite in the evidence, that to enter into the sacred office without it, would be a presumptuous act of impiety.

The Gospel ministry is designed to accomplish two objects,—the conversion of sinners, and the edification of saints. Both of these necessarily require the minister to possess an experimental knowledge of the divine and saving operations of grace.

1. It would be unreasonable to suppose that a man could effectually persuade sinners to flee from the wrath of God, who had not himself known the terrors of the Lord, and taken refuge from his fiery indignation, in the ark of salvation. For how could he be expected to use success-

ful arguments to win souls to Christ, who had never himself discerned the glorious charms of the Prince of Peace, and tasted the sweet comforts of his redeeming love? It was no doubt for such reasons, that at those whom God appointed ambassadors of the cross to bear the terms of reconciliation to rebellious men, and to preach the necessity of repentance to lost sinners, were able to adopt the language of Paul, "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give us the light of the glory of God in the face of Jesus Christ." 2 Corinthians v. 11.

2. The idea of an unconverted minister standing at the altar of the sanctuary to conduct the spiritual concerns of the church, is still more absurd. The Apostle affirms, that "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: Neither can he know them, for they are spiritually discerned." 1 Corinthians ii. 14.

The Saviour himself testified, that "Except a man be born again, he cannot see the kingdom of God." iii. 4. That is, without the regenerating and sanctifying power of the Spirit operating upon the soul, he cannot apprehend the spiritual import of the work of grace, nor comprehend the mystery of redemption displayed in the Gospel. How, then, could an ungodly Pastor feed the flock of God (1 Peter v. 1.) with knowledge and understanding. Jeremiah iii. 15. Surely such could not act the part of "Good stewards of the manifold grace of God (1 Peter iv. 10), be prepared to break the bread of life and present the cup of salvation to the people of God.

The ministrations of the minister who had not been made wise unto salvation, would then be the unconverted, the inefficient mockery of spiritual things; and to the children of Zion, who speak a language peculiar to themselves his message would be unintelligible jargon.

It would be, therefore, a satirical reflection upon the wisdom and majesty of the great Head of the Church, to suppose that He would appoint as a standard in his house, one who was not only "an alien from the commonwealth of Israel, and a stranger from the covenants of promise, having no hope and without God in the world," but one who is entirely ignorant of the nature and business of his office?—Who, then, is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Luke xii. 42.

The sacred record affords no example of God's appointment of any to minister in holy things, from which an unconverted man may derive the least encouragement to engage in the work of the Gospel ministry.

Holiness was a characteristic trait in the Prophets and Apostles. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 2 Peter i. 21. Also in the Gospel day, the heralds of the cross in their ministrations could adopt the language of John, "That which ye have seen and heard, declare we unto you, that ye may have also fellowship with us: And truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John i. 3.

It is true there was among the Prophets, a Balaam, and among the Apostles a Judas Iscariot. But if their works, evil in themselves, because performed from wicked motives, were converted into blessings, it was only in fulfilment of the Psalmist's song, addressed to God, "Surely the wrath of man shall praise thee: The remainder of wrath thou wilt restrain." For it would seem that Judas, when he voluntarily took upon himself the Apostleship, must have been as conscious that he was a devil from the beginning, as was Balaam that he could not curse whom God had blessed, and that if Moab, would give him his house full of silver and gold, he could not go beyond the commandments of the Lord, to do either good or bad of his own mind.

There could then surely be little prospect of comfort anticipated by the man who, after the example of condemned hypocrites, would knowingly intrude himself into the sacred office, while God, with authoritative indignation asks "when ye come to appear before me, who hath required this at your hand to tread my courts?" Isa. i. 12.

But all Christians are not called of God to preach the Gospel, because some possess not other requisite qualifications.

Then II. He that is called of God to that office, must possess a fund of scriptural knowledge, with an ability to communicate instruction.

Paul in his instructions to Timothy on

the subject of the Gospel ministry, states in his enumeration of the qualifications requisite in a bishop, "he must be apt to teach." 1 Tim. iii. 2. see also 2 Tim. ii. 2.

Now an aptness to teach necessarily presupposes the possession of more than ordinary knowledge, together with the ability to impart it with facility to others. For it would be a ridiculous inconsistency to suppose an individual qualified to exercise the office of instructor among those who possessed equal information with himself.

The man, then, who would claim any correct evidence that he is called of God to preach the Gospel must not only be conscious that he possesses, in common with the people of God, an experimental knowledge of saving grace; but he must likewise be assured with the disciples of Christ that "unto him it is given to know the mysteries of the kingdom of heaven" in a greater or less degree. Nor is such knowledge to be miraculously conferred or to consist in any new revelation. For as has been observed, the day of miracles has passed, and the revelation of God's will to us is complete. It must then consist in a correct understanding of the word of God opened to the mind under the teachings of the Holy Spirit; which is only to be obtained through a diligent inquiry after sacred truth in a prayerful investigation of the Holy Scripture—John v. 39—Acts xvii. 2. This view of the subject seems to comport with the language of Paul to Timothy whom he had raised up under his tuition and ordained to the Gospel ministry. He says to him "but continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2. Tim. iii. 14.—Again he says to him "study to show thyself approved unto God a workman that needest not to be ashamed, rightly dividing the word of truth."—2. Tim. ii. 15.

This view is also corroborated by the conduct and language of the Saviour himself, who, when he consulted under his immediate discipline for several years, on different occasions instructed them out of the scriptures which he opened and expounded unto them—Matt. xiii. where, after he had exhibited the nature and principles of the kingdom of heaven, in many striking parables, which he explained unto his disciples, "Jesus saith unto them, have ye understood all these things? And they said unto him, yea, Lord; then said he unto him, therefore every scribe that is instructed into the kingdom of heaven, is like unto a man that is an householder which bringeth forth out of his treasure things both new and old."

2. But aptness to teach, not only requires the teacher to possess information, but also a talent for imparting instruction.

It not unfrequently occurs that persons of strong minds, richly stored with knowledge are rendered incapable of imparting instruction to others, in consequence of some natural or moral impediment. It would be in vain for the most intelligent man to attempt to teach others in oral address, unless he possessed the use of speech and had the command of language sufficient to express his ideas. And though he were eloquent in speech and could exhibit his views with perspicuity; still if his manner of address were offensive or insipid, his labour would be attended with little effect. For no public speaker could anticipate much success, in an attempt to communicate instruction to an audience, whose hearts under disgust at his abrupt or uncouth manner, were barred up by prejudice, or whose attention his cold and insipid address he had failed to arrest.

The man, then, who would assume his station on the walls of Zion as a herald of the cross, authorized of God to proclaim the glad tidings of salvation, must not only "be thoroughly furnished unto all good works," by the possession of a rich fund of scriptural knowledge, but he must also possess powers of utterance and suavity of manners in a degree calculated to engage and fix the attention of his congregation.

In confirmation of the foregoing remarks on this head, we adduce a few scriptural quotations. The Apostle Paul, in describing the character and talents of such as he would have Titus to ordain, as Elders in the Churches of Crete, says "a Bishop must be blameless as the steward of God—holding fast the faithful word as he hath been taught, that he may be able to sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, especially they of the circumcision,

whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."—Titus i. 7—12. In his direction to the Ephesian church to be perseveringly engaged in all prayer and supplication, he adds, "and for me that utterance may be given unto me that I may open my mouth boldly to make known the mystery of the Gospel."—Eph. vi.

Christ said to his Apostles, "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist"—Luke xvi. 15. All of these scriptures and many others plainly prove that much wisdom and utterance, were in the days of Christ and the Apostles, absolutely necessary to the work of the ministry, though it was miraculously given by the Saviour to his immediate disciples, the learned Apostle of the Gentiles and his followers had to attain to the acquisition by dint of unremitting study and earnest supplication. Nor is it to be supposed that the conditions of men, or the circumstances under which the Gospel must now be preached, have so materially changed as to require the same qualifications in the ministers of the Gospel which are specified in the word of God; for it must be taken for granted, as a settled principle, that human nature under similar circumstances is the same in all ages of the world; and that the production of like effects upon it is to be expected to result only from the operations of similar causes. By an application of this maxim to the question in discussion, we may readily perceive that reasons, similar to those which required the Apostles to be "able ministers of the New-Testament," demand in the present day an enlightened ministry.

If, in the day of Christ's humiliation, there were Kings and priestly rulers who could receive the testimony of God, only from those who were miraculously made "wise as serpents and harmless as doves;" so in the present day, there are many haughty rulers on heathen thrones, and many dispersed priests of Israel, to whom Jesus has said, the Gospel must be preached, and whose strong prejudices and subtle sophistry can be refuted only by the

If, in the time of Paul, there were at the idolatrous city of Athens "certain Philosophers of the Epicureans and of the Stoics," whose triumphant pride could be mortified only by an encounter with one brought up at the feet of Gamaliel; and among the disciples in Crete, there were "many unruly and vain talkers and deceivers . . . who subvert whole houses," and "whose mouths" could "be stopped" only by the successful "utterance" of "sound doctrine" pertaining to "the mystery of the Gospel;" so, in the present age, there are not a few of the sturdy sons of infidelity and of the followers of Socinus and others, in this and every Christian land, "who profess to know God, but in works they deny him, being abominable, disobedient, and unto every good work, reprobate," whose tongues and pens must be put to silence by the masterly development of divine truth.

To be continued.

## Suppression of the Scriptures in Russia.

By the following Imperial Ukase, it will be seen that the present Emperor of Russia is not less hostile to the Bible cause, than was his brother Alexander. It is dated St. Petersburg, April 12th, and addressed to the Metropolitan of that city.—N. Y. Obs.

Having taken into consideration the representations of your eminence, and of the Metropolitan Eugenius, respecting the difficulties which present themselves to the progress of the cause of the Russian Bible Society, and considering your opinions well founded, I order you as President of said Society to suspend its activity in all its operations, without exception, until my further permission. You are hereby empowered to extend this my order to all the committees, branches, and associations, connected with the Society throughout Russia, and at the same time to obtain a particular account of all property, moveable and immovable, in houses, lands, books, materials, and money, belonging to the Society, wherever these are to be found, and to furnish me with the most accurate and circumstantial information possible thereof. The sale of the Holy Scriptures already printed in Slavonian and Russian, as also in the other languages in use among the inhabitants of the Russian empire, I permit to be continued at certain fixed prices.

(Signed) NICHOLAS.

His eminence immediately ordered a stop to be put to the printing of the versions at present under the press, &c., & to make up the accounts as soon as possible.

\* As regards the communications made by angels, see the case of Lot: that of the message to Abraham and Sarah, and others, and for God's personal calls, see Genesis xvii. 1, and 1 Samuel iii. 4, &c.



Baptist Theological Institution at Newton, Mass.

This Institution was established in 1825, and incorporated the year following. The Rev. Ira Chase, formerly professor in the Columbian College is professor of Biblical Theology; The institution was opened under his instruction in December 1825. A tract of 85 acres of land is purchased in the town of Newton, 7 miles from Boston, on which is a mansion house sufficiently large for the present accommodation of the student and twenty-five students. This property cost \$4,250, which sum was raised by the contribution of a few individuals in Boston and its vicinity. The trustees state that it will be necessary to expend about 4,000 for alterations and repairs in the building; \$6,000 are wanted for buildings for the professor; besides further funds for the endowment of two professorships and for a library.

#### PRAYER.

Prayer gains for us spiritual strength. It is that singular duty in which every grace is exercised, every sin opposed, every blessing obtained; the whole soul revived, strengthened, and invigorated for the Christian race. Just in proportion to your prayers, so is your holiness, so is your usefulness. The praying Christian is the strong, the thriving Christian;—strong in the Lord and in the power of his might. As the weak ivy, which, if it had no support, would only grovel on the earth, by adhering to some neighbouring tree or building, and entwining itself about it, thus grows and flourishes, and rises higher and higher; and the more the wind blows, and the tempest beats against it, the closer it adheres to, and the faster its fibres embrace, that which supports it, and it remains uninjured; just so the Christian, naturally weak, by prayer connects himself with the Almighty; and the more dangers and difficulties beset him, the more closely they unite him with his God; he reaches towards and leans upon, and clings to him, and is strengthened with divine strength. High is the privilege of prayer, which turns our very wants to our advantage, leading by them into a constant intercourse with God, and keeping us in a spiritual and holy state of mind.

#### REVIVALS.

Revivals in New-Hampshire—Our country still appears to be signally blest with the outpourings of God's spirit, and the manifestations of his special grace. We have just been informed that in the Society of Rev. Mr. Dana in Orford and Fairley, where a revival commenced in April last, the numbers were 50 and 60. It is hoped, have become the subjects of God's renewing grace. The work has extended into the other society in Orford under the charge of the Rev. Mr. Farnsworth. A considerable number here have entertained hopes. In Lyndbor, 70 are said to give evidence of having recently passed from death unto life. A pleasing work, we understand, has recently commenced at Goffstown.—N. H. Repos. & Obs.

FOR THE CHRISTIAN SECRETARY.

Mr. Editor,

I have noticed with much pleasure and interest, the Declaration published by the Convention of Seceders from the Methodist Episcopal Church, assembled in N. York in June last; and the Constitution ordained and established by them. The reasons for their secession, appearing on the face of that document, are so palpable and conclusive, that they cannot fail to satisfy the enlightened part of that denomination, and meet the cordial approbation of all evangelical Christians. Considering the piety and judicious zeal, which to a good degree, pervades our Methodist brethren, we surely cannot withhold our hearty co-operation in united efforts, for the advancement of the Redeemer's kingdom;—and all the real friends of Zion, (though differing in some points, considered essential to the order and government of Christ's house,) will rejoice at any approximation towards a uniformity of faith and practice, founded on the word of God. These feelings naturally arise from a perusal of the Document in question; producing a firm conviction, that the evils resulting from the old system will cease to accumulate, and that this Constitution approaches nearer to the standard of truth.

It is however to be regretted, that the Convention, in extirpating a radical error from the former system, did not avoid, what is conceived to be, a well founded objection to a principle contained in their present Constitution, to wit: that the "General Convention shall form the Legislative Department of the Methodist Society." (Art. II.) and the recognition of "appellate tribunals." (Art. VI.)

Both these provisions are, I think, inconsistent with the rights, duties and powers, of Christ's Church. By a particular Church, (however extensive their location or great their numbers,) I understand a company of true believers, voluntarily and freely associated together, agreeing to be governed wholly and exclusively, in ordinances and discipline, in the admission

and exclusion of members, and in all other spiritual concerns, by the rules and regulations given by Christ. In point of authority and privileges each member is equal, and the setting apart individual members, to perform official duties, does not destroy this equality.

If the word of God contains ample rules and directions, for the regulation and government of Christ's house, (a position not to be denied,) the impropriety of establishing a "Legislative Department" in the Church, must be very manifest. And it is not clear that the appropriate duties of the Church, are confined to a conscientious adherence to, and faithful administration of those laws, which are already enacted and promulgated? A Convention or an Association, it is true, may properly make rules and regulations, regarding subjects indifferent in themselves, and not strictly of a spiritual nature; but a general power in the church to legislate, can be founded only on a supposed deficiency in the laws and commands of Christ.

In regard to the judicial authority of the Church; if each member is on a footing of equality, the power and duty of judging, is wholly personal; unless it can be shown, that a particular member may lawfully transfer this power and duty to a substitute. This right of transfer or substitution, in relation to any personal Christian duty, is not recognized in the Scriptures; nor is it ever given to judicial Tribunals, established by municipal law.

From an examination of the New-Testament, I think no doubt can exist, that in an unquestionable manner, the spiritual concerns of a particular Church, it is the supreme Tribunal, deriving its express authority from Christ, the Great Head and Law Giver. All the powers vested in any ecclesiastical Tribunal, whether called a Council or Convention, composed of a greater or less number of the clergy, consist wholly in the right of giving advice. And the particular Church interested in the question, solved by the result of a council, are bound by the result, if agreeable to the word of God:—they are bound not by the power or authority (whether delegated or assumed,) of the Council or Convention, but by the paramount obligation of the commands of Christ. Hence the adjudications and results, of ecclesiastical Tribunals and Councils, are to be considered as mere helps or aids in the church, in arriving at a conclusion conformable to the truth, and must in all cases (to be binding,) be adopted as the virtual act of the individual Church.

The reverse of this doctrine, ever since the establishment of the Papal supremacy, and the universal influence of the principles adopted by the Methodist Episcopal Church "would in time endanger our Republican form of Government." I see not why partial danger may not be apprehended, from the principle to which I have objected.

It is an axiom, as applicable perhaps to the truth of the Gospel, as to the philosophical enquiries, that an error in theory, will sooner or later, discover itself in practice. But it is a source of much consolation to the friends of Zion, to reflect, that whatever errors may exist, in relation to the faith and practice of the different denominations, termed evangelical, there is an honest and increasing desire and exertion, to meet together and walk in the luminous path of truth and duty.—May this desire and exertion be continued, the prayers of Christ's friends be answered, and the Spirit of God cover his people with the mantle of universal harmony.

LEIBA.

FOR THE CHRISTIAN SECRETARY.

#### STANDARDS.

All professed Christians claim to adhere to the scriptures of the Old and New Testaments, as the only, and the sufficient rule of faith and practice, except the Roman church; which pretends that she is in possession of some additional traditions from the Apostles, and to have authority to institute ordinances, and make laws, which are tantamount at least, to the written scriptures. But notwithstanding this universal consent of the various denominations of professed Christians, [with one exception,] to take the Bible as their standard, if I am not mistaken, most, if not all, of the several denominations, seem to have forgotten that light is progressive in the moral, as well as in the natural world.—They do not appear to understand that part of the divine word, which was declared by the prophet Hosea, "Then shall ye know, if ye follow on to know the Lord, that his goings forth are prepared as the morning."

But they appear to think that they have already attained to perfection in light and knowledge, both in regard to Christian doctrine and practice; and when any doubt arises on this subject, they are prone, instead of repairing to that holy book, which they all allow is an unerring standard, to repair to the ancient fathers, in their several churches, in order to ascertain what was their opinion in the matter about which the question is made; and on being satisfied what was the opinion of the early Fathers or founders of

their particular sect, they content themselves with embracing and practicing the same; or if they at all consult the Bible, it is to bring its doctrines and ordinances to coincide with the opinions of the Fathers. And this mistaken course has been the cause of much mischief to the Church of God, while it offers a direct affront to the divine majesty, by treating with contempt that infallible guide, which God has vouchsafed to mankind.

This method of procedure has kept alive divisions among the disciples of Christ, and ranged under various leaders the differing sects of Christians, who have in too many instances discovered more zeal for the shibboleth of a sect, than for the honor of "the great God our Saviour."

Is not this the reason why we find the Lutheran Church in its various ramifications, adhering substantially to all those doctrines and practices, which Luther and Melancthon held and defended, in the early twilight of the reformation?—And the English Episcopal Church, in all her departments, holding and defending the doctrines and practices of the first reformers from Popery, and like the Lutheran Church, generally unwilling to make any further advances as the light increases?—And is not this the reason why we see the Presbyterians, whether Dutch, Scotch, or American, extremely tenacious of whatever was held and practiced by John Knox, and others among the prominent fathers of their church, notwithstanding the comparative darkness of the age in which they lived, and the increasing light which now shines around her?

In like manner, the Episcopal Church, exceedingly tenacious of all the doctrines and practices of her Westleys and her Fletchers; unwilling, for the most part, to make any progress beyond the positions taken by her founders, although greater light is now enjoyed.

And is not this the reason why we see the Congregational Church in N. England, extremely tardy in her advance from the doctrines and spirit of the 17th century; for notwithstanding in Connecticut she now publicly abjures, as anti-Christian, her former connection with the State, and is in an eminent degree Evangelical in most of her doctrines and practices, yet she is still very tenacious of some of the traditions of the fathers, such as infant sprinkling, &c. And we hear her adherents speak in their publications, of churches founded, even in 1826, holding the faith of the puritans; as though their faith was more honorable, and more to be desired, than the faith of Jesus Christ. Urged almost by necessity, to come forward and place herself directly under the meridian sun of Gospel day, she still cleaves to many of her ancient prejudices.

In all these sectarian churches, we see many things which are excellent, both in faith and manners. Many of the early fathers in these various communions, were men of an excellent spirit. Men who were in their day, and according to their light, bold and intrepid defenders of the truth; and had their descendants, instead of resting satisfied merely to cultivate the soil, which their fathers had rescued from the dominion of darkness and error, felt disposed to push forward the conquest, which their fathers had so successfully begun, and followed up the fundamental article in the doctrines of the Reformation, viz: that "the Bible [and not human writers, however great and good] is the only, and the sufficient rule of faith and practice;" how widely different would be the aspect presented by that part of the world called Christian, at the present day.

But there is one more community, who have in every age since the days of the Apostles, claimed to take the Bible for their only guide in matters of faith and practice, which deserves to be noticed. These disciples were first called Christians at Antioch, soon after the resurrection of their Lord. They have never coveted to themselves any other name, than that of the Christian Church.—They have never acknowledged any other king or head but the Lord Jesus Christ.—The process of initiation into this kingdom or Church, is first repentance towards God, and faith in the Lord Jesus Christ; which is publicly professed by being immersed in water, in the name of the Father, and of the Son, and of the Holy Ghost. For many centuries they were permitted to suffer the most severe and bloody persecutions, from various anti-Christian combinations of men, who under the Christian name wrought deeds of cruelty, at the bare thought of which humanity shudders.

Too scrupulously attached to the doctrines, ordinances, and precepts of the New-Testament, to please the multitude, they have never partaken largely of the popular favour. Uniformly opposed to any connection between the Church of Christ, and the civil ruler as such—asking nothing of the civil government, but its protection of her unalienable rights—ever bearing in mind that their master said, My kingdom is not of this world, else would my servants fight. Their religion, instead of being acceptable to the proud and haughty potentates of the earth, has generally been to such, like its author, an object of contempt and aversion.

Through various vicissitudes, this Church has been sustained by that Almighty unseen hand, which at the first was engaged to keep her from being overthrown by the gates of Hell.

About two hundred years ago, she was in the providence of God, once more permitted to enjoy, in a degree, particularly in some parts of Europe and America, those civil and religious immunities, which are the birth right of all men.

The term Anabaptist, which the Roman Church, and her kindred Associations, had affixed to this body of suffering believers, as a term of reproach, was now by the latter acknowledged in part, and they received the distinctive name of the Baptist, or Baptized Church of Christ.

Although her communicants were very numerous in Europe in 1640, yet when compared with the mass of population who adhered to that mode of worship which was by law established, their number was comparatively small.

Ever desirous of enjoying, unrestricted by civil disabilities, the worship and ordinances of God, according to the light derived from his word and spirit, many of these disciples emigrated early, to various parts of these then United Colonies; with the hope of here enjoying unmolested, amid the wilds of America, the pure service of God. Here they laboured incessantly, sowing the good seed of the word; and this seed, under the blessing of God, has sprung up, and flourished, until the Christian Church has come up on the breadth of the whole land.

To be continued.

HARTFORD, MONDAY, JULY 31, 1826.

The Rev. Henry Stanwood, Agent and Missionary for the Convention, commenced his tour through the Western part of the State, last week.—Grateful for past manifestations of liberality and Christian kindness, toward him and his objects, the Board still with confidence commend him, and the business of the Convention entrusted to his care, to the guidance and blessing of the Lord Jesus, and the continued countenance and support of the churches.

The essay on the question, "What evidence should satisfy a man that he is called of God to preach the Gospel," commenced on the last page of this paper, is well worth a careful perusal.—We hope the length of the numbers will not deter any from reading them. We think the subject is scripturally and judiciously treated, so far as we have followed the numbers; and it will be admitted by all the friends of truth, that it is one of vast importance to the church of God.

We were gratified by the receipt of the following letter from a distant friend, this morning:—

"DEAR BROTHER,—I rejoice to have it in my power to inform you, that my brethren in this vicinity begin to feel the importance of more liberally patronizing the Secretary.—You will please on receipt of this, to forward eight papers in addition to mine, in the following manner, &c."

Such letters always meet with prompt attention, while they afford fresh stimulus to the exertions of the Board of the Convention.

The Editor of this paper is not informed where the Rev. John M. Peck now is. He therefore takes this method of saying, that a number of persons in this vicinity, friendly to the objects had in view by Mr. Peck, are desirous of seeing him before he shall return to the West.

We have received the London Magazines for June, from which we shall give some extracts next week.

#### TO ALL WHOM IT MAY CONCERN.

Notwithstanding we publish weekly the conditions of this paper, and plainly state that all postages on the subject of the paper must be paid by subscribers, still we are very often taxed without our consent with postages. This week we received a letter through the Post-Office, addressed to us, with no money enclosed, and for this letter, we were taxed 18 3-4 cents postage. The letter was from a town in the county of Chenango, State of N. York, where we have but one subscriber, and that subscriber has never paid any thing for the paper; and this letter was merely to say he would pay. At first we determined not to take the letter from the office, but on the whole, we were induced to do it, and now take this method of requesting the writer to read the terms of the Secretary, which he will find to be the first article on the first page, under the head of CONDITIONS; and he will oblige us, should he govern himself accordingly. If this were a singular case, we should have been silent on the subject.

The expense of postage on this paper, has been, one postage before of 18 3-4 One at this time 18 3-4 And if the money is sent in the same way, to pay for paper at last, 37 1-2

75

We have no political news of importance to lay before our readers this week. The contest between the friends and the en-

mies of truth, is becoming daily more intense. By an article in this paper, it will be seen that the present Emperor of Russia, NICHOLAS, is following the steps of his predecessor ALEXANDER, in suppressing the circulation of the Holy Scriptures. In this attempt, he has waged an unequal war—and he may find, that that God, in whose hand his breath is, and whose are all his ways, and against whose truth he is contending, may in righteous judgment lay him low, with those kings of the earth, who having refused instruction from God, have set themselves in array against the Lord, and against his anointed. The language of God is,—"Be wise, therefore, O ye kings, and be instructed ye rulers of the earth—kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

Bills of the following banks are not received in payment, or deposited, at the Banks in this City:—Tradesman's Bank, Fulton Bank, Washington and Warren, Jefferson County, Chenango, Greene County, (New-York);—Phoenix, Pacific, Manufacturers, and Mechanics, (Nantucket);—Passamaquoddy, Kennebec, (Maine);—Jersey Bank, Franklin Bank, Washington Banking Co. late Wehauk Bank, (New Jersey);—Burlington Bank, (Vermont).—Courant.

On Saturday, eight boys were arraigned before Seth Terry, Esq. Justice of the Peace, on the charge of a breach of the peace, by tumultuous conduct in the night season. It appeared in evidence, that a large number of boys had assembled in the street on several different evenings, and wantonly attacked and abused such coloured people as they happened to meet, by which one person, a female, was seriously injured. In consideration of the tender age of the offenders, the court forbore inflicting a heavy penalty, and sentenced seven of them to pay a fine of five dollars each, with costs, and the balance thereof, to be committed to the work house for the period of thirty days. The other boy, who appeared to be the leader of the band, was fined \$1, and on failure to pay, was sentenced to the work-house for forty days. The Court accompanied the sentence with a pointed and appropriate admonition to the young offenders, who had so early commenced their career of crime and disorder.—Id.

The Hon. DANIEL WEBSTER has been appointed by the Corporation of Boston, to deliver an address on the death of Adams and Jefferson, on the 27th inst. The Hon. Wm. DUEK is to deliver a similar address at Albany, the 31st, and JOHN SARGEANT, Esq. at Philadelphia, the 24th inst.

#### General Intelligence.

PHILADELPHIA, July 22.

Death of Desha!—A letter from a gentleman in Millington, Kentucky, to his friend in this city, gives some additional particulars of the death and burial of Beauchamp and wife, and adds that Desha cut his throat in prison. The following are extracts.

"Beauchamp, the murderer of Col. Sharps, was executed on Monday last, after having made an unsuccessful attempt at suicide. So nearly was he exhausted, from the wound inflicted on the pit of his stomach, that he was conveyed to the scaffold in a carriage, dressed in a shroud which he had previously put on, and hung; notwithstanding he would have expired in a few minutes from the stab by his own hand. Mrs. Beauchamp put an end to herself the same morning, in the jail, with a dagger. Three different wounds were discovered just below the left breast. They were both put in one coffin, and interred in the same grave. Thus ended one of the most bloody tragedies that was perhaps ever witnessed in any country.

"But you will ask me where is the ruthless villain that prostrated poor Baker? Is he feasting on ice-creams, mince pies, &c. &c. I know not what answer to make you, but one thing is very certain,—that he has cut his throat from ear to ear. His windpipe is cut entirely in two pieces, and yesterday, immediately after he committed the act, the surgeon of the town sewed it up—but at sun down he was near smothering, when they again opened it, and the news has just come in that he is dead. Of the authenticity of the statement, I have no doubt."—Gazette.

The new Steam Saw Mill, opposite Georgetown, S. C. owned by Mr. Marvin, was destroyed by fire on the 9th inst. Loss about \$15,000, part of which was insured.

The store of Mr. Daniel Lovejoy, in Canaan, Columbia co. N. Y. was destroyed by fire on Friday night last. Damage about \$2000. The property was insured.

Remarkable.—Yesterday, about two o'clock, between Burlington and Bristol, as the steam-boat Philadelphia was passing across the Delaware, a Sturgeon, five feet eight inches long, jumped into the fore-castle, through the star-board bow window. The royal fish being caught, was cooked according to the most approved receipt, and eat.—Dem. Press.

Calculations of Longevity.—A celebrated Mathematician has calculated that taking the age of Mr. Jefferson to have been 33 years, at the time he signed the Declaration, and Mr. Adams to have been 40 years longer, and dying at the expiration, is only one in twelve hundred million.

We understand, says the Florida Herald, that the Pope of Rome has appointed a Bishop for the States of Tennessee, Alabama, and the territory of Florida, with the title of Bishop of St. Augustine.

The Corporation of Albany has prohibited the ringing of bells, and blowing of horns, on board the steam-boats on the Sabbath.

An Individual in New-Orleans is said to be in possession of a recipe, by which he has already cured a dozen persons of the beastly sin of drunkenness. If it succeed, adds the Editor, it will be of incalculable benefit in Louisiana.

The London papers mention that the coach established on the Stockton and Darlington Railway, carried, lately, in one day, no less than 158 passengers, the whole of whom were drawn by two horses.



## EDUCATION OF CHILDREN.

The following appropriate and forcible remarks, occasioned by the account of the murder of Mr. Martin, inserted on the last page of this paper, are taken from the New-York Spectator.

"Train up a child in the way he should go."

I was forcibly struck with the importance of this charge, on perusing the account of the late awful murder in Washington. It appears that the son of the deceased was the cause of the rencontre which produced Martin's death, by accompanying some other boys on a "Sunday," in search of fruit on Devaugh's premises. Had the parents of young Martin, faithfully discharged the important duty which devolved on them as such, instead of his openly violating the laws of his Creator, by a profanation of the Sabbath, he would have been participating in the benefits resulting from Sabbath Schools, or else engaged in attendance on the word of God, within the walls of His sanctuary. That his employment was of a very opposite cast, we have abundant testimony; and what is the result? A father—a husband—sent into eternity most unexpectedly—and have we not reason to fear most unprepared; and another fellow creature is to expiate the offence as a murderer, on the gibbet—while the widow and orphans of the deceased, are left to mourn in bitter affliction, the unlooked for bereavement of their husband, parent, friend! In conclusion of this article, which I trust will meet, and with proper conviction, the eye of some parents too heedless of their responsibility, I would take occasion to add my feeble, but earnest recommendations, in favor of those philanthropic institutions Sabbath Schools. Oh how many through their blessed agency, have been turned from the downward path to vice and infamy, and made useful members of society, and not a few of the church of God. Much good has been effected by them, much more remains to be accomplished; of the truth of which I was partially reminded in witnessing the last sabbath, such numbers of boys of all ages, parading the streets, indulging in firing of crackers, and other improper pursuits. Nor was this reprehensible violation of a positive command of the Great I AM, confined to the half clad urchin, or the wandering pauper,—no, the appearance of far too many, gave evidence of their situation in far higher grades of society, where, if not, they certainly should be taught much better. Parents, guardians and magistrates, look to it! Your children claim it of you—your country claims it of you—your God demands it!

Edw. Thompson, merchant, of Philadelphia (who lately failed owing the government \$900,000 for duties) in a deposition says, he commenced the India and Canton business with \$300,000, but yet has failed—that his books are far behind hand, but he reckons his heavy losses as follows—by Passimore \$100,000—Longstreth, Imedly and Knight \$100,000; Shipments to Canton in 1819, 200,000—Shipments of flour 150,000—loss in Canton trade 800,000—Interest account 900,000—loss by Humberton, Graham & Co. 150,000—fall in ships 150,000. Total 2,550,000—that in about 33 years he has paid upwards of 14,000,000 in duties to Govt.—that the Teas were taken from the stores because he was pressed by creditors—and that he assists Govt. all in his power to get his dues.—*Palladium.*

A British Company is about to make an important settlement in the Republic of La Plata. They have bought a large tract of land, are building houses, and have already some hundreds of settlers. Mr. Beaumont, President of the Company, besides paying for 500 shares, has advanced \$24,000 to forward the concern.

Foppery.—Foppery is never cured; it is the bad stamina of the mind, which, like those of the body, are never rectified—once a coxcomb and always a coxcomb. *Johnson.*

Measles.—The use of Sulphur will prevent a person from taking the Measles, and sulphur and white sugar is recommended as the best medicine to those who are afflicted with this disorder.

Hard Water.—It is said that a few ounces of soda will soften a hog's head of the hardest water, so as to render it fit for washing. Soda is preferable to potash or pearlash for that purpose, as it is less corrosive.

ALBANY, July 21.  
We understand that a breach was made in the embankment of the Canal, near Canajoharie, on Monday last—but that it was repaired in the course of the following day. The navigation is now uninterrupted and active.—*Argus.*

Canal.—Fifty thousand, seven hundred and thirty-four dollars, were received for toll, by the Collector at this city, from the seventeenth day of April, (when the water was let in the junction canal,) till the seventeenth of July.—The number of boats that departed from here during that period, is three thousand and nine.—*ib.*

The Honoured Mr. Murphy is now engaged upon the History of North Carolina.

From The Western Religious Magazine.

The Enon Baptist Church of Cincinnati, was constituted on the 11th Jan. 1820 with 29 members; since which she has increased to 269. Thirty-six have been dismissed by letter; deceased &c. 12; her present number amounts to 221.—Since November, 1823, she has had an almost constant accession: the Lord has been with her of a truth: month after month believers in the Lord Jesus Christ have been buried with him in baptism;—and although she has passed through some trials and afflictions, yet peace and joy in the Holy Ghost have been richly experienced by her members. Her prospects are yet encouraging: solemnity pervades her assemblies, the tears of penitence flow from her converts and there is a steady increase to her number. May the Lord grant us many more of such as shall prove an ornament to their profession and will eventually be saved. Eight were baptized the last month, and several are now waiting to obey the ordinance next month.

## ASTRONOMICAL.

A writer in the National Intelligencer of yesterday, says, that, on the evening of the 31st inst. there will be an extraordinary approximation and union of the rays of Jupiter and Venus, so much so that their concentrated fulgence will supply the deficiency of the absent moon.

As the like will not take place again for many years, he wishes astronomers to make some observations at some time before and after this unusual conjunction of the two planets one 400,000,000 miles outside of our path, and the other between us and the sun.

A letter from Lexington, Ky. of the 8th inst. says; "Pursuant to his sentence, Beauchamp was hanged yesterday at Frankfort, after killing his wife and attempting to kill himself. About the time at which he was to be executed, he asked the guard to allow him to converse with his wife alone. The men left the room and soon heard a scream from Mrs. B.—They ran back, and found her expiring, with two stabs in her breast, and her husband attempting to kill himself. Neither of them were believers in the Christian religion!"

## ANNIVERSARIES.

The following articles, we copy from the Christian Watchman:—

The New-Hampshire Baptist Missionary Society held its 8th anniversary on Wednesday, June 28th, in the old Baptist Meeting-House in New-London, when the Rev. William Taylor, of Sanbornton, delivered a very interesting and important discourse from Gal. iii. 10. 'As we have therefore opportunity, let us do good,' &c. It will shortly be printed by request of the Society.

After the sermon, the Secretary's Report was read and accepted, as also the Treasurer's Report, in moving and seconding the acceptance of which, several interesting addresses were delivered.—A resolution also passed, expressive of the gratitude of the Society to Almighty God for the measure of success which attended the labours of the Society and its Missionaries the past year. After which the Society was re-organized by choosing Rev. Otis Robinson, President; Ferdinand Ellis, Vice President; N. W. Williams, Secretary; William Cate, Treasurer; William Taylor, Phineas Richardson, Michael Carlton, Joseph Davis, John Atwood, and John B. Gibson, Trustees.

The Baptist Convention of the state of New-Hampshire, lately incorporated by the General Court, held its first meeting under charter, on the same day, and elected its officers, formed its by-laws, received several sums of money for missionary and education purposes, with pleasing prospects of being useful to the cause of religion and learning. Joseph Colby, Esq. of New-London, President; Rev. James Barnaby, of Deerfield, Secretary. The Rev. Dr. Bolles, Corresponding Secretary of the general Convention of the Baptist denomination in the United States, being present, delivered, by request, an interesting sermon, from I Cor. xv. 25. "For he must reign, until all his enemies are put under his feet."

WASHINGTON, July 17, 1826.  
FUNERAL DISCOURSE AT THE CAPITOL.

Yesterday, in pursuance of arrangements made by the Committee appointed for that purpose, funeral services were performed in the Chamber of Representatives, in the Capitol, by the Rev. Dr. Staughton, chaplain of the Senate, and the Rev. Mr. Post, chaplain of the House of Representatives, in honour of Thomas Jefferson and John Adams.

On this occasion, judicious arrangements had been made, to put the chamber in the most appropriate costume. A drapery of black crape surmounted the Speaker's chair, hung in festoons round the canopy, and entwined the pillars which support it: the cushion, also, for the bible, was covered with crape—the figure above the clock, opposite to the chair, and the chandelier, were also in crape drapery, and the framed copies of the Declaration of Independence, on the right and left of the chair, as well as the full length picture of Gen. La Fayette, were all arrayed in crape. The usual crimson drapery of the chamber having been taken down, the Hall was much lighter than usual, which, perhaps, rendered the contrast of the crape more striking.

The chamber was quite crowded before 11 o'clock, and the seats of the members were entirely filled by ladies. The President's family was on the right of the Chair. The Vice-President, the Secretaries of the Treasury, War, and Navy, and the Postmaster-General, occupied the seats directly under the clerk's desk. The circular space immediately in front of the Chair, was occupied on one side by the principal officers of the government, civil, military, and naval, and on the other by the city authorities. We saw but few of the diplomatic corps present; we presume they have mostly left the city, for their usual northern excursion in the summer season.

At eleven o'clock the services commenced, by the Rev. Mr. Post reading the 19th Psalm; after which, the choirs of the several churches of the city, who had united and kindly offered their assistance on this occasion, under the direction of Mr. V. Masi, sung with much effect the hymn—

"Hark! from the tomb a solemn sound."

To this succeeded a truly fervent and appropriate prayer, by the Rev. Mr. Post, after which the choir sung the beautiful ode—

"Vital spark of heavenly flame—  
Quit! oh quit! this mortal frame."

The execution of the anthem, although perhaps not fully equal to what we have heard, was more than respectable, and was very efficient. The Rev. Dr. Staughton then delivered a funeral discourse from the text—23d verse of the 1st chapter of the 2d book of Sam. "Lonely and pleasant in their lives, and in their death they were not divided."

New-York Baptist Missionary Society.

From the Annual Report of the Board of Managers, it appears that the work of Domestic Missions has very specially occupied the attention of this Society. Through its aid, a new Baptist Church, consisting of 22 members, was constituted April 13, 1826, in the city, and Elder John C. Murphy, late a member of the Oliver-Street Church, has taken the pastoral care of the Church. They worship at the Mission House in Broome-street. Through the agency of this Society, the Gospel has been preached occasionally in Newburgh and its vicinity; in Catskill, Volney, Richland, Vienna, Camden, Redfield, Fish Creek, Florence, Stockton, Westfield, Erie, Ashtabula, Kingsville, Randolph, N. Y. and in Cassawago, Penn. At Randolph, Crawford co. between 20 and 30 have been added to the church within a few months. Twenty one had previously been baptized. The labours of the Rev Mr. Tucker are mentioned as specially owned of the Lord. This Society maintains a very friendly intercourse and correspondence with the Baptist State Convention of New-York, and contributed \$50 to its funds in the last year. The receipts of this Society since the last annual meeting were about \$500, and its disbursements nearly the same amount. The Rev. Spencer H. Cone, the active pastor of the Oliver-street Baptist Church, is the Secretary.

It is said, splendid pleasure carriages, with elegant horses, have travelled from Missouri to Mexico over the road which nature has formed.

The Hon. Albert Galatin has devoted a considerable portion of time, for several years past, to the rescuing from oblivion, the language of the different tribes of Aborigines. He has embraced in his inquiries their history and customs.

In the reign of Queen Mary, 1552, a barrel of beer with the cask, cost only sixpence; four large loaves of bread were sold for a penny!

Charlotte Fish has recovered of Henry Wymans \$3000 for seduction and breach of the marriage promise. The trial took place in Jefferson co. N. Y. on the 19th June.

If you have as many diseases in your body as a bill of mortality contains, this one receipt, TEMPERANCE, will cure them all.

Never assent merely to please, for that betrays a servile mind; nor contradict to vex, for that argues an ill temper and ill breeding.

Mr. Noah has discontinued the publication of the New-York National Advocate, and issued a new paper called "The New-York Enquirer."

Respectable histories of 16 of the United States are now extant by American Authors. Another is to be added to this number.

Died and was buried, on the 2d May, in the old burial place of the Mohegans, in Norwich, Conn. Ezekiel Maseen, aged 27, great grand son of the great UNCAS, who was the friend and protector of the whites in the infancy of the settlement.

The horse on which Gen. Packenham rode at the Battle of New-Orleans, and upon which that unfortunate command received his death wound, is now owned by an inhabitant of the town of Hebron Connecticut.

Ecclesiastical.—We understand that the Rev. Rufus Babcock, jr. of the state of New-York, has accepted the unanimous invitation of the First Baptist Church and Society in Salem, to become associate pastor with the Rev. Doctor Bolles.

We also learn that Mr. George Leonard, of the Theological Seminary at Newton, has accepted the unanimous invitation of the Second Baptist Church and Society to become their pastor.—*Salem Gaz.*

Rev. Joseph Hough, late of Springfield Mass. has accepted the call of the 1st. Baptist Church and Society in Windsor to become their pastor, in the room of Rev. Augustus Bolles resigned.

be made as the brightness of the firmament, and as the stars for ever and ever.

## CONDITIONS.

The subscribers agree to receive the number of papers hereto subscribed for, on the following conditions, viz.—

1. The Moral Adviser shall be printed on good paper, with a fair and handsome type, in monthly numbers, each containing sixteen royal octavo pages.

2. The subscription shall be for one year, and until notice for discontinuation is notified to the printer.

3. The paper, as may be directed by subscribers, shall be delivered into the post office, to carriers, or at the printing office.

4. The price of the Paper shall be One Dollar a year, payable on the delivery of the third number after subscription.

4. Should public patronage render it productive beyond the actual expenses of publication, the surplus shall be applied to the improvement of the paper, by granting premiums for the best written articles within its scope, especially upon such subjects as may be proposed by the Society, or its Committee of Publication; or in the distribution of papers gratis, to such persons as may profit by their influence, and are willing to receive them.

Persons holding subscription papers are requested to report the names of the patrons of the work, from time to time as they may subscribe, to Mr. Philemon Canfield, Hartford, Printer.

Hartford, June 30, 1826.

LIST OF AGENTS  
FOR THE CHRISTIAN SECRETARY,  
In the State of Connecticut.

HARTFORD COUNTY.  
Hartford, Gurdon Robins.  
Windsor, Eli Taintor.  
Mr. Asahel Clark.  
Suffield, Rev. Asahel Morse,  
Mr. Reuben Granger.  
Dea. Samuel Sheldon.  
Granby, Dea. Truman Gillet.  
Dea. Hezekiah Griswold.  
Wethersfield, Robert Francis, Esq.  
Canton and Rev. Isaac Kimball.  
Northampton, Dea. Chauncey Wheeler.  
Burlington, Waite Lowry, Esq.  
Bristol, George Mitchell, Esq.  
Enfield, Rev. Jeremiah F. Bridges.  
Wapping, Dea. Warren Thompson.  
Farmington, Noah Woodruff, Esq.  
Southington, Mr. John Wightman.

NEW-HAVEN COUNTY.  
New-Haven, Mr. Isaac Judson.  
Guilford, Rev. A. B. Goldsmith.  
Meriden, William Yale, Esq.  
Oxford, Mr. Eli Bennet.  
Wallingford, Rev. Seth Ewer.  
Waterbury, Rev. Jesse Frost.  
Dea. Nathan Platt.

NEW LONDON COUNTY.  
New-London, Mr. Guy Turner.  
Norwich, Deacon Deway Brumley.  
Colchester, Rev. Tubal Wakefield,  
John Turner, Esq.

Groton, Rev. J. G. Wightman,  
Mr. Erastus Denison.  
Lebanon, Rev. Esek Brown.  
Lisbon, Rev. Amos Reed.  
Lyme, Rev. Nathan Wildman.

Peter Comstock, Esq.  
Edward R. Warren, Esq.  
Rev. Henry Stanwood.  
Montville, Rev. Oliver Wilson.  
Rev. Jonathan Ames.  
Rev. Benjamin G. Goff.

North Stonington, Rev. Jonathan Miner.  
Rev. Asher Miner.  
Samuel Chapman, Esq.

Preston, Mr. M. T. Richards.  
Capt. Abel Gates.  
Stonington, Rev. Gideon B. Perry.  
Dea. E. Fellows.

Waterford, Rev. Francis Darrow.  
FAIRFIELD COUNTY.  
Danbury, Rev. Silas Ambler.  
Rev. Mr. Benedict.  
Stratford, Mr. Alva Gregory.

WINDHAM COUNTY.  
Brooklyn, David C. Bolles Esq.  
Ashford, Rev. Ezekiel Skinner.  
Canterbury, Mr. Daniel Packer.  
Chaplin, Origen Bennet, Esq.

Hampton, Rev. John Paine.  
Killingly, Dr. Samuel Bullock.  
Mansfield, Mr. Needham Slate.  
Plainfield, Mr. Joseph Corey.  
Pomfret, Rev. James A. Boswell.

Sterling, Rev. George W. Appleton.  
Thompson, Rev. James Grow.  
Voluntown, Jesse E. Paul, Esq.  
Woodstock, Rev. George B. Atwell.  
Dea. Charles Manning.

LITCHFIELD COUNTY.  
Litchfield, Luke Lewis, Esq.  
Barkhamsted, Dea. John Farnham.  
Mr. Humphrey Phelps.

Colebrook, Dea. Joseph Taintor.  
Samuel Whitford, Esq.  
Cornwall, Rev. Asa Talmadge.  
New-Hartford, Rev. Seth Higby.

Dea. E. Neal.  
New-Milford, Mr. Stephen Beecher.  
Rev. Alanson Draper.

MIDDLESEX COUNTY.  
Middletown, Mr. Daniel Samson.  
Rev. Frederick Wightman.

Chatham, Mr. Joseph Goff.  
East-Haddam, Capt. Oliver Atwood.  
Haddam, Mr. Joseph R. Shailer.  
Killingworth, Wm. Carter, Esq.  
Saybrook, Rev. Asa Wilcox.

Mr. Sterling Shipman.  
TOLLAND COUNTY.  
Tolland, Dea. Aaron Chapman.  
Andover, Dea. Nathan Lyman.  
Coventry, Dea. Palmer Ladd.

Somers, Mr. A. Kibbe.  
Stafford, Mr. John Baker.  
Union, Mr. David Corbin.  
Vernon, Dea. Levi Dart.  
Willington, John Weston, Esq.

## BOARDING.

The subscriber would accommodate three or four boarders on reasonable terms, at his house in Village-Street.

July 28, 1826.

A. BOLLES.

## MINISTERS' MEETING.

The Baptist Ministers' Meeting for Windham county, will be holden at the house of the Rev. Mr. Cooper, in Killingly, on the 2d Tuesday in August, at 10 o'clock, A. M. Rev. Mr. Ballard is expected to preach on the occasion.

BOOK & JOB  
Printing,  
EXECUTED WITH NEATNESS AND DESPATCH,  
AT THIS OFFICE.



## POETRY.

From the Recorder and Telegraph.  
ON THE DEATH OF REV. PLINY FISK.  
MISSIONARY TO PALESTINE.

How beautiful it is for man to die  
Upon the wall's of Zion! to be call'd,  
Like a watch-worn and weary sentinel,  
To put his armour off, and rest—in Heaven.  
The sun was setting on Jerusalem;  
The deep blue sky had not a cloud, and light  
Was pouring on the dome of Omar's mosque,  
Like molten silver. Every thing was fair;  
And beauty hung upon the painted fanes,  
Like a griefed spirit, lingering ere she gave  
Her wing to air, for Heaven. The crowds of  
men

Were in the busy streets, and nothing look'd  
Like we or suffering, save one small train  
Bearing the dead to burial. It pass'd by,  
And left no trace upon the busy throng.  
The sun was just as beautiful; the shout  
Of joyous revelry, and the low hum  
Of stirring thousands rose as constantly;  
Life look'd as winning; and the earth and sky,  
And every thing, seemed strangely bent to  
make

A contrast to that comment upon life.  
How wonderful it is that human pride  
Can pass that touching moral as it does—  
Pass it so frequently, in all the force  
Of beautiful and simple eloquence,  
And learn no lesson! They bore on the dead  
With the slow step of sorrow, troubled not  
By the rude multitude, save here and there  
A look of vain inquiry, or a curse  
Half-mutter'd by some haughty Turk, whose  
sleeve

Had touch'd the tassels of the Christian's pall.  
And Israel too pass'd on—the trampled Jew!  
Israel!—who made Jerusalem a throne  
For the world—pass'd on as carelessly;  
Giving no look of interest to tell  
The shrouded dead was any thing to her.  
Oh that they would be gather'd as a brood  
Is gather'd by a parent's quiet wings!  
They laid him down with strangers; for his  
home

Was with the setting sun, and they who stood  
And look'd so steadfastly upon his grave,  
Were not his kindred; but they found him  
there,

And lov'd him for his ministry of Christ.  
He had died young. But there are silver'd  
heads,

Whose race of duty is less nobly run.  
His heart was with Jerusalem; and strong  
As was a mother's love, and the deep chords  
Religion always makes so beautiful,  
He flung them from him in his eager race,  
And sought the broken people of his God,  
To preach to them of Jesus.

There was one,  
Who was his friend and helper: one who  
went

And knelt beside his sepulchre  
Where Jesus slept, to pray for Israel.  
They had one spirit, and their hearts were  
knit

With more than human love. God called him  
home.

And he of whom I speak stood up alone,  
And in his broken-heartedness wrought on,  
Until his master call'd him.  
Oh is it not a noble thing to die  
As dies the Christian with his armour on!  
What is the hero's clarion, though its blast  
Ring with the mastery of a world, to this!  
What are the searching victories of mind—  
The lore of vanish'd ages—What are all  
The trumpets of proud humanity,  
To the short history of him who made  
His sepulchre beside the king of kings!  
Rev.

From the Church Register.

## THE DIVINITY OF CHRIST,

Necessarily resulting from a belief of the  
whole Gospel.

It is observed by Bishop Butler, in the  
seventh chapter, second part, of his Anal-  
ogy, that "in the evidence of Christiani-  
ty, there seem to be several things of  
great weight, not reducible to the head,  
either of miracles, or the completion of  
prophecy, in the common acceptance of  
the words. But these things are its direct  
and fundamental proofs: And those other  
things, however considerable they are,  
yet ought never to be urged, apart from  
its direct proofs, but always to be joined  
with them. Thus the evidence of Chris-  
tianity will be a long series of things,  
reaching, as it seems, from the beginning  
of the world to the present time, of great  
variety and compass, taking in both the di-  
rect, and also the collateral proofs, and  
making up, all of them together, one ar-  
gument: the conviction arising from which  
kind of proof may be compared to what they  
call the effect in architecture."

This beautiful comparison, which so  
happily illustrates the results of a collec-  
tive view of the Christian evidence, may  
be applied with much force to a similar  
view of Christian doctrine. Let us be  
permitted to suppose a person, coming,  
for the first time, to a perusal of the Bi-  
ble, in the full persuasion of its being of  
divine authority, but in total ignorance of  
any fact contained in it, other than it is a  
history of God's dealings with mankind  
from the creation to the present day, and  
a full revelation of the manner in which  
he chooses to be worshipped and served  
by his creatures. Having diligently stud-  
ied the Old Testament (and before he  
opens the New,) he will have discovered,  
that it is a book, professing to give a nar-  
rative of various acts and dispensations of  
God, in times past; yet promising future  
wonders, greater than any which it has  
hitherto recorded; in which the creation  
and fall of man,—the destruction of the  
old world, and the redemption of the  
new,—the prodigies in Egypt, in the Ex-  
odus, in the desert, and in the promised  
land, appear to be but the harbingers of  
some mightier exhibition of the wisdom,  
the power, and the goodness of God, which  
shall be manifested in the advent of a be-  
ing, in the fulness of time, to whom, in a  
series of predictions pervading the whole

book, are attributed characteristics the  
most extraordinary, and seemingly irre-  
concilable with each other; such as hu-  
man weakness and almighty power,—the  
deepest abasement and consummate glo-  
ry,—death and eternal duration,—human-  
ity and divinity. Designations are as-  
signed to Him, not less extraordinary and  
interconflicting. He is called a servant  
and a man of sorrows; yet is he also cal-  
led Immanuel, the Everlasting Father, the  
Mighty God. His destiny is no less ama-  
zing and incomprehensible. He is to be  
despised and rejected of men,—wounded  
and bruised, oppressed and afflicted, im-  
prisoned, condemned, and cut off from the  
land of the living,—yet is there promised  
to Him an everlasting dominion; and men  
and angels are required to worship Him,  
by the command of that God who declares  
himself to be a jealous God, who will not  
give his glory to another, but has said to  
man, "Thou shalt worship the Lord thy  
God, and him only shalt thou serve."

Having attained to this general view of  
the aim and scope of the Old Testament,  
he now advances to the study of the New,  
with his mind prepared to expect further  
events, worthy of the pomp and solemnity  
of preparation, which has thus preceded  
them through many ages. With a faith  
exercised in the wonders of the first dis-  
pensation, and a heart bowed down to re-  
ceive the further testimonies of God,  
however strange they may be to mortal  
ears, he continues to discover the same  
mysterious, interchangeable ascriptions  
of divine and human characteristics to the  
Redeemer,—in the language used by  
Evangelists, Apostles, and even Christ  
himself, which he had found throughout  
the books of Moses and the Prophets.  
From this collective view of the Scrip-  
tures, as one whole, imbued, as it were,  
with one doctrine, which is not limited to  
detached portions, but infused into, and  
mingled with, the general substance of  
the books, as the principle of vitality is  
existent in every member of the animal  
frame,—the fact of the divine and human  
nature being united in Christ, is borne up-  
on his heart, as the effect, which results  
from some architectural pile, is borne,  
upon the sensorium, by one act of the  
visual organ. And as the eye, anticipat-  
ing the dictates of taste, perceives at once  
the beauty of the object, so his mind at-  
tains to conviction before it can be con-  
ducted thither by reason, whose tardier  
verdict arrives but to confirm the fore-  
gone conclusion. That this conclusion  
should follow as a necessary consequence  
from the premises, will be, of course, de-  
nied by a certain class of persons, who, in  
the dread of believing too much, appear  
to be in some peril of believing too little;  
though, of the two extremes, the latter  
would seem to be the more dangerous.  
But the humbler Christian, secure in his  
sense of the general tenor of scripture,  
fears not to pledge his salvation upon the  
whole word of God, as knowing that He,  
"who cannot lie," and will not—in the  
very book, given for the direction of his  
faith—lay a snare for his soul, has chosen  
so to word his communication, as that  
saints and confessors, the wisest and best  
of men, the whole Christian world, with  
scarcely an exception, through eighteen  
centuries, have derived from them their  
unwavering faith in the divine character  
of Christ.

Thus, through so many ages, has the  
edifice of scripture stood in the eyes of  
mankind. Time, which destroys the  
works of men's hands, has made no breach  
in its structure. It still stands,  
"By its own weight made steadfast and im-  
moveable."

And the principle of destruction has  
served but to render its aspect more and  
more venerable. It will continue to stand,  
and to beam down upon succeeding gen-  
erations, this one effect, perpetually result-  
ing from the view of its harmonious  
whole—the divinity of the Redeemer.  
A. N.

## THE MISSIONARY.

"To have a name and a habitation with-  
in the Temple of Science,—to be enroll-  
ed among the luminaries which pour  
their lustre and their radiance over the  
darkness of the moral and intellectual  
hemisphere,—to be recognized and hail-  
ed amid that splendid constellation which  
illuminates, and adorns, and beautifies  
the firmament of knowledge,—to reach  
an elevation like this, innumerable multi-  
tudes have spent their whole lives; a  
crown and a diadem, are glittering things  
—the habiliments of royalty dazzle the  
beholder, the glare of heroic achievements,  
the splendour of great and brilliant ex-  
ploits, a name illustrious for military re-  
nown, these charm and captivate the soul.  
To grasp at these evanescent glories, and  
and to appropriate these fading distinc-  
tions, millions of lives have been wasted;  
a successful individual may sometimes  
have seized the shining bauble, but a  
long life may have been sacrificed in the  
pursuit, the season of enjoyment may  
have forever passed away, and suddenly a  
throne has been exchanged for a grave!  
Or, if the days of his years are prolonged,  
the chaplet which encircles his brow  
withers and fades, while it rehearses the  
fame of his deeds, for it proclaims too,  
his triumph over the voice of reason, and  
over the remonstrances of conscience; it

gives a long recital of actions at which the  
heart sickens and bleeds, and which  
throw a pale and disastrous lustre over  
the crown of triumph which he wears."

"But a holier prospect invites my pur-  
suit—far higher and nobler are the eleva-  
tions to which my heart aspires—an im-  
mortal crown, a diadem of unfading beauty  
—a prize beaming with ineffable splen-  
dour attracts my eyes—I pant, to cele-  
brate achievements which fill heaven with  
wonder and astonishment, which dazzle  
with their divine and uncreated beauty  
the vision of seraphs before the throne of  
the Eternal;—achievements which

"Eclipse all mortal—blast with death

"The greenest laurels on the victor's brow

"And wither chaplets which have bloomed  
thro' long,

"Through numerous ages."

"A view of Mount Calvary, of that  
glorious and awful catastrophe, which  
spread the dark curtains of midnight over  
the face of creation, has arrested my  
whole attention, and on the mighty re-  
sults of this wonderful transaction, I have  
fixed my steadfast gaze.

"Adieu, dear sacred spot, where the  
sweetest hours of my existence have been  
spent, where my earliest notes of praise  
were heard—which has witnessed so many  
fervent and affectionate invocations at  
the Mercy-Seat, and where the banner of  
divine love has so often overshadowed  
me,—with joy I obey the heavenly man-  
date which calls me to follow the captain  
of my salvation, to toils and to glory."

Such were the accents which caught  
my ear: as I accidentally passed by a spot  
which had long been consecrated by young  
Aspasio to retirement and devotion, and  
which he had now visited for the last time.  
The ship that was now to bear him for-  
ever away, waited at a neighbouring port,  
the broad bosom of the ocean was spread  
before him; the ensuing morning was to  
witness his departure. I saw the tear  
start from his eye—but 'twas not the tear  
of despondency; feelings of tender re-  
gret were indeed mingled with emotions  
the most joyful and transporting. Altho'  
in recounting the delights that had dawned  
upon his youth and approaching manhood  
not one had withered—although the choic-  
est blessings encircled him in his paternal  
habitation, yet these all receded from  
his view, for he had been led to fix his  
whole soul on those prospective joys and  
ineffable glories which are unfolded in the  
volume of revelation. The heavenly vol-  
ume had long been the favourite compan-  
ion of his retirements; while he had  
learned its heavenly doctrine, he had im-  
bibed its genuine spirit: the spirit of  
benevolence and charity, of love and  
good will to men, a charity which prompt-  
ed, which impelled to exertion, to sac-  
rifice every selfish consideration on the  
altar of active benevolence. He was im-  
bued with the genuine spirit of a mission-  
ary of the cross. His sweetest moments  
were those which found him tracing their  
footsteps, and marking amidst their vari-  
ous journeyings, their unconquerable zeal  
and untiring patience. With what intense  
desire did he long to follow these early  
messengers of Messiah's love, and with  
what thrilling emotions did he dwell upon  
the exclamation of that great philantrop-  
ist, "none of these things move me,  
neither count I my life dear unto myself,  
so that I may finish my course with joy."

Deeply engraven on his memory were the  
histories of divine condescension, and the  
epistles of divine love which were un-  
folded in the sacred pages, and his sweet-  
est and most affectionate hours were spent  
in meditating thereon.

Young Aspasio had spent many months  
in contemplation of this delightful theme,  
eagerly catching the first joyful tidings  
which reached him from various and dis-  
tant quarters, of the success of the her-  
alds of the cross. He longed to join the  
company, to mingle his sorrows and his  
consolations with theirs, and to share in  
the toils and the glories that awaited them  
—no sacrifice, no deprivation to him ap-  
peared too great, that he might be ac-  
counted worthy to enjoy the high privi-  
lege of a fellow labourer with these dis-  
tinguished servants of the Most High.

In this state of mind he was induced by  
the advice of a dear friend to offer his ser-  
vices to the Board of Foreign Missions—  
after the most satisfactory examination he  
was cordially received, and a course of  
preparatory studies assigned him, in  
which he demonstrated the immense ad-  
vantage which a person possesses, what-  
ever be the object of pursuit, whose whole  
being is devoted to its accomplishment.

Having completed his studies, and the  
ship which was to bear him to the regions  
of moral darkness, the scene of his future  
labours, not being ready to sail, he deter-  
mined to pass the interval beneath the  
peaceful shades of his paternal home, a-  
midst that seclusion and those retirements  
which he loved. It was during this pe-  
riod, just before his departure, that I ac-  
cidentally passed his favourite retreat, and  
'twas here that my ear caught and lingered  
on those accents I have just related.

Let the sons of ambition, the proud com-  
petitors of fame and of wealth—let the  
learned the noble, and the mighty of the  
earth, ponder a spectacle like this! Let  
philosophy for a moment withdraw her at-  
tention, from her favourite pursuits, and

fix her most profound contemplations on  
this wonderful phenomenon.

Alas! "Not many wise, rich, noble or pro-  
found

In science, win one inch of heavenly  
ground."

And can it be possible that such a spec-  
tacle excites no generous emotion? Can a  
wonder like this be contemplated with frigid  
tranquillity, with stoical indifference? But,  
Aspasio, although few among the  
mighty, and the noble, and the wise of  
this world, can appreciate thy sacrifices,  
and thy toils, and the honours that await  
thee, though few can appreciate the dig-  
nity of thine office, and the glory of that  
wreath of triumph which will encircle thy  
brow—yet the imperishable fame of thy  
deeds will be registered in the archives  
of high heaven, and the splendour of thy  
achievements will be engraved on the tab-  
lets of immortality!

When "the sun shall be turned into  
darkness and the moon shall withdraw her  
light," when "the Son of man shall de-  
scend from heaven with a shout and with  
the voice of the archangel and the trump  
of God," "to be glorified in his saints and  
admitted in all them that believe," then  
shalt thou be recognized and hailed by  
that voice at which the great and the  
mighty of the earth shall tremble and turn  
pale! then a place shall be assigned thee  
"in the house of many mansions," thou  
shalt be dignified with a seat amidst that  
glorious company of worthies who have  
"turned many to righteousness," and who  
will "shine as the stars of the firmament  
forever and ever." Persevere then in  
the path marked out by thy great exam-  
plar, and ever bear upon thy breast,  
thro' all thy toils, this triumphant motto  
—"None of these things move me, nei-  
ther count I my life dear unto myself, so  
that I may finish my course with joy."

HOWARD.

## REVIVALS.

From the Baptist Register.

Under this head we present a number  
of interesting letters from different places,  
and as our friends abroad may want to  
hear about this region, we would just say  
to them, that the revival in Utica has in a  
considerable degree subsided. There are  
still interesting instances of conver-  
sion, and many of our conferences are af-  
fecting and solemn. God grant the work  
may be revived among us. Considerable  
additions have been made to the different  
denominations. The whole number bap-  
tized here is not far from 40, and in  
Whitesboro' about 60 have put on this  
badge of discipleship.

The following interesting letter to the  
Editor of the Baptist Register, will fur-  
nish occasion for joy to all who love Zi-  
on's enlargement, and particularly to  
those who have felt a deep interest for  
Canada.

CLINTON, (U. C.) July 4, 1826.

DEAR BROTHER,

The work of which I gave you an ac-  
count a few weeks since, is still going on.  
Sixty-eight have been added by baptism,  
11 by letter, and 3 restored, since I was  
called in the providence of God, to take  
charge of the church in this place, one  
year ago this day. We have formed two  
female missionary societies, one here, and  
the other at the south, distant about nine  
miles, and are about to organize a Tract  
society. My people have also commen-  
ced a meeting house, to be of brick, 40  
by 34 feet, with a gallery, which we ex-  
pect will be completed this season.

I have just returned from attending the  
Upper Canada Baptist Association. The  
meeting was unusually interesting. There  
has been a great work the year past, in  
Elder Farmer's church, on the north side  
of the Lake; 105 have been added by  
baptism. There is an extensive harvest  
to be gathered in this region. O that  
more labourers might come out, and as-  
sist in the gracious work; they could not  
fail of receiving a rich reward.

Yours in the gospel,

THOMAS MORGAN.

Letter from Elder Thomas Purrington,  
to the Editor of the Register.

DEAR BROTHER,

Being impressed with a sense of the du-  
ty enjoined in the word of God, to make  
known his deeds among the people, we  
submit the following to you, hoping it may  
find a place in your paper.

When we had reason to expect judg-  
ments from God, for our manifold trans-  
gressions and misimprovement of the mer-  
cies and privileges, with which we were  
so graciously indulged, it pleased the Lord  
in the midst of deserved wrath, to re-  
member mercy; and instead of ven-  
geance, poured the blessings of salvation  
upon us, whereby his children were re-  
vived and comforted, backsliders returned,  
and those who were under the curse of  
the divine law, were delivered from the  
power of darkness, and translated into the  
kingdom of God's dear Son. The gracious  
work commenced in the course of the last  
Fall, and in some measure still continues,  
although the special influence of the di-  
vine spirit, in the work of regeneration,  
has apparently much abated. Since the  
commencement of this work of grace, fifty  
six hopeful converts have been added by

baptism, unto the church to which I ad-  
minister, and two or three more have  
been received as candidates for baptism.

Persons in the morning of their days  
and in the prime of life, generally speak-  
ing, have been the subjects of this re-  
vival, yet some from 10 to 63 years of age  
have shared in it. This is the Lord's do-  
ing; and marvellous in our eyes. Oh!  
that men would praise the Lord for his  
goodness, and wonderful works to the  
children of men.

Yours with most Christian affection and  
esteem,

THOS. PURRINGTON.  
TRUXTON, July 7, 1826.

The waters of the Grand Canal are not  
generally suitable for baptismal rite, but  
there are some places where they are  
pure, and lively, and furnish excellent  
symbolical burying places. In the inter-  
esting extract below, of a letter to the Ed-  
itor of the Register, from Elder Winchell,  
we are informed of one which the Lord  
has caused to be prepared at great ex-  
pense, in the rocks at Lockport; which  
forcibly reminds us of the tomb of Joseph,  
hewn out of the rock in Judea, in which  
Jesus was laid; but its strong barriers  
could not hold him long. In his personal  
ratification of the institution of baptism, he  
had pledged that the sepulchral bars should  
be broken; and on the third day the pledge  
was redeemed, in his triumphant resur-  
rection from the tomb. How unutterably  
glorious is the ordinance of baptism apos-  
tolically received! What a grand summa-  
ry of gospel truth it sets forth! Who  
that has beheld it in the majesty of its  
claim on Christians observance—in the  
privileges it confers on the lawful recipi-  
ent—in the visibility that it gives to the  
church of Jesus, can admit, for a moment,  
its non-essentiality? No one. But saints  
will soon have done with symbolizing;  
and the morning of the resurrection shall  
usher in the reality, which this ordinance  
prefigures.

LOCKPORT, June 30, 1826.

DEAR SIR,

Perhaps it may be cheering to hear  
what God has done for his people in this  
place. In February, 1825, I first visited  
this region, upon hearing a "Macedonian  
cry." A little church of 25 members,  
"scattered and peeled," resided in Lock-  
port and its vicinity. A dark and dismal  
cloud had hung over it for several of the  
preceding years. But a ray of light at  
last dawned upon it. The waters of the  
Grand Canal were soon consecrated to  
the service of Almighty God, while num-  
bers were buried in it, by receiving the  
holy ordinance of baptism. The scene  
soon changed, and instead of discord, dis-  
trust, and neglect of duty, all has been  
unity, brotherly love, and cheerful obedi-  
ence.

For most of the time, for better than a  
year past, brethren have been awake and  
active, backsliders and sinners weeping  
and rejoicing.

Although our income at any one time,  
has not been very great, yet in the whole,  
rising of 69 have been added to us. Oth-  
ers are expected to follow soon. May the  
Lord continue to pour down his spirit upon  
us, and make the mountain, whereon  
we are built, like the mountains round  
about Jerusalem. May we ever fall  
prostrate before the Throne, and ascribe  
holiness to the Lamb that was slain, &c.

Most affectionately yours in the Gospel  
bonds,

REUBEN WINCHELL.

THE  
PROTECTION

## INSURANCE COMPANY,

Having been duly organized, are now ready to  
receive proposals of FIRE and MARINE  
INSURANCE, at their office in State-  
Street, a few doors west of Front-Street.

THIS Institution was incorporated by the  
Legislature of this state at their last session,  
for the purpose of effecting FIRE and MARINE  
INSURANCE. Its capital is ONE HUNDRED  
AND FIFTY THOUSAND DOLLARS,  
with liberty to increase the same to HALF A  
MILLION OF DOLLARS. The first named sum  
is all paid in or secured, and the whole amount  
(\$1,500,000) is vested in Bank Funds, Mortgages  
and approved inland notes; all which,  
on the shortest notice, could be converted into  
Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue  
policies on as favourable terms as any other  
Office in the United States; and by fairness  
and liberality in conducting the business of  
the Company, they expect to gain the confi-  
dence of the public.

The following gentlemen are Directors of  
this Company.

Solomon Porter,	Nathan Morgan,
Jeremiah Brown,	Henry Hudson,
Wm. W. Ellsworth,	Roderick Terry,
Merrick W. Chapin,	Edward Wilkinson,
James B. Hosmer,	James H. Wells,

Charles S. Phelps.

WM. W. ELLSWORTH, President.  
THOMAS C. PERKINS, Secretary.  
Hartford, July, 1825.

## NOTICE.

BY order of the Hon Court of Probate, for  
the district of Farmington, six months are al-  
lowed and limited from the date hereof, to the  
creditors of the estate of KEZIAH ORVIS,  
late of Farmington, in said district, deceased,  
to exhibit their claims against said estate, to  
the administrator, for allowance and settle-  
ment.

AUGUSTUS BORDWELL, Adm'r.  
July 17, 1826.